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each handles some aspects of esthetics, but no more, and each frequently becomes too special or too profound for the undergraduate who is taking his first dip. All this makes Miss Gordon's volume a noteworthy contribution, inasmuch as its harshest critic must confess that, first of American works, it possesses the fundamental virtues of an introduction. It outlines the entire field of esthetics. Its style is simple and declarative. Controversy is not heard in it. Obscure issues are not raised. There are many clear examples and a number of figures. And each chapter closes with a well-selected cluster of reading references. If there is any structural defect worth mention, it is probably the enumeration of special forms: thus, Miss Gordon names and comments briefly upon each rhythm-type, she gives a short history of the dance and follows it with a sketch of the religious dances of the Middle Ages, the pavan, the gavotte, the minuet, the pas de basque (to which she devotes a page), and finally three pages on the principles of posture and movement, all of which principles must be taught in dancing-school but have no place in a course on esthetics, being nothing more than rules of poise and manipulation. While there is the same tendency to descriptive detail in the chapter on The Character of Simple Lines and Forms, it here enjoys a much sounder excuse; the details are not rules for draughtsmen or a catalogue of geometrical species, but rather a most useful account of the immediate esthetic effect, the suggestiveness and the manner of employing artistically lines, figures, and patterns.

A text-book should not be criticized for the theories on which it has been built, except in so far as these mar the presentation of the subject to the student's eyes. Miss Gordon advances many propositions about which the fire of doubt burns fiercely; take, for instance, her assertion that "the appreciation of nature is derived from the appreciation of human art products," or that "criticism may be called the esthetics of particular cases," or that emotion is representative, or that magic is an incentive to the imitative impulse (instead of being a by-product of that same impulse). Whether these opinions can win their fight or not need not concern him who is looking for a good text-book; they are stated frankly, simply, and undogmatically by Miss Gordon, and the worth of the book does not hang in the slightest upon them. It is the mass of admirably chosen facts and their clear ordering that count; and they promise Miss Gordon's production a long and successful career.

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Augaben und Ziele des Menschenlebens. DR. J. UNOLD. Leipzig: B. G. Teubner. 1908. Pp. vi + 142.

The book is a plea for supplanting religious instruction in the schools (particularly those of Germany) by a course of training in scientific ethics. Dr. Unold deplores the tendency of the German government to increase the hours of religious instruction in the schools with the hope of counter-acting the degeneration of morals which has followed the loss of religious faith in the mass of the people. The emancipation from religious au-

thority Dr. Unold regards as a step in advance in ethical progress. He points out the fact that the ethics of religion depends upon external authority, which the individual is constrained to obey by a system of arbitrary rewards and punishments. Though he recognizes the usefulness of such a stage of ethical development in establishing social habits, he believes that it is already outgrown. The remedy for the degeneration of morals (the reality of which he does not question) he finds not in the attempt to force the people back into religious restraints, but in the thorough ethical instruction of the young.

The course of ethical training which Dr. Unold outlines comprises a theory of ethics which is to be classed as a type of perfectionism. Ethical conduct consists in a conscious striving toward the purposes of life revealed in organic evolution, in the development of social organization, and finally in the history of human culture. From the first two sources he derives two fundamental practical ends of existence: (1) the maintenance of the race by means of the preservation, adaptation, and reproduction of the individual, (2) the development of the greatest possible degree of variety, and of efficiency in both the race and the individual. The attempt to realize these ends constitutes the practical duties, such as the preservation of individual health, public hygiene, the production and care of children, rational choice in marriage, obedience to the common laws of state and society, and the education of the youth to social service. These laws of the merely practical realm of conduct are safeguarded, and their fulfillment in part insured, by the fundamental laws of the organic world, and of human society. Their violation necessarily results in harm to the individual, and to society. If the youth asks why he ought to strive to conform to these rules of conduct, it is a sufficient answer to point out the inexorable nature of the connection between the transgression and the punishment when they are violated. A youth who fully understood this connection would need no further restraint in the form of heaven and hell.

The third and highest end of conduct is revealed in the history of human culture. It alone transcends the practical, and deserves to be called ethical. This end Dr. Unold defines as the perfecting (*Vervollkommnung*) of the various kinds of progress to be found in the history of culture, namely, (1) intellectual-scientific, (2) artistic-literary, (3) technical-commercial, (4) political-social, and (5) ethical-religious. Progress in the ethical-religious field is given a special name—the process of ennobling (*Veredlung*)—and is treated in detail. The ennobling of the race is a threefold process, consisting of (1) humanizing (development of intellect, refining of feeling and discipline of the will), (2) individualizing (the production of exceptional personalities), and (3) socializing (the development of a sense of national loyalty and social solidarity). The highest end of conduct he accordingly states as follows: “The production of an intelligent and noble personality, which shall devote itself consciously and with enthusiasm to the cause of social-commercial, national-political, and universal-human progress.”

But the youth who asks why he ought to strive toward the realization of the highest end of conduct is not so easily answered as in the case of

the practical ends. The development of a noble personality is an end which is set by the course of self-determined conscious activities, and which lacks the binding force of natural law. Dr. Unold concludes that the ethical ideal must depend for its motive power upon an act of faith on the part of the individual—faith not in a supernatural power, but in the power of the individual intellect to understand, and of the individual will to fulfill, the laws of life. It should be one of the first objects of early education to instill such a faith in human might and in human destiny.

The book closes with a discussion of eudæmonism, and utilitarianism. The former doctrine is ranked lower in the ethical scale than the latter, but both are regarded as confined to the limits of the merely practical.

The manner of presentation is clear, simple, and untechnical, and there are numerous summaries which make the argument easy to follow. The book contains a mass of suggestive detail to which no justice can be done in a brief summary.

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JOURNALS AND NEW BOOKS

THE PHILOSOPHICAL REVIEW. January, 1910. *Perception and Physical Reality* (pp. 1-21): J. A. LEIGHTON. — Physical reality in the complex content of actual and possible perceptual experience. The reality of perception logically involves the thoroughgoing interdependence and correlation of perceptual object and percipient mind. *The Self* (pp. 22-33): FRANK THILLY. — The self exists. It is experienced. It is what is aware of states, owns them, recognizes them, remembers them, connects them, assumes attitudes toward them. No philosophy or psychology can afford to ignore the self as a part of experience or dissolve it into a mere sum of states. *The Schematism in Baldwin's Logic* (pp. 34-52): C. H. WILLIAMS. — Professor Baldwin emphasizes the experimental character of thought, but differs from pragmatism in maintaining that the true universal is something beyond the hypothetical general (or schema), and that it exhibits fixed and determined knowledge. This position may be criticized as creating a false dualism between the "as of general" and the true general, or at bottom between percept and concept. Professor Baldwin's schematic method is not new, but is a thorough working out of the old method of hypothesis and proof. *The Notion of the Implicit in Logic* (pp. 53-62): J. E. CREIGHTON. — The notion of the implicit is attacked as a fallacy in Baldwin's Genetic Logic. Idealists have abused the notion, but its legitimate use can not be dispensed with. *Reviews of Books*: William James, *The Meaning of Truth*: GEORGE TRUMBULL LADD. Ludwig Stein, *Philosophische Strömungen der Gegenwart*: HENRY W. STUART. F. Pillon, *L'année philosophique*: E. L. HINMAN. James Bisset Pratt, *What is Pragmatism?* GEORGE ROWLAND DODSON. *Notices of Books. Summaries of Articles. Notes.* ..